

A NOTE ON VIṢṆUTATTVA-SAMHITĀ
(AN UNPUBLISHED PANCARATRA TEXT)

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ABSTRACT

Mahabharata states that the Pāñcarātra Āgama is explained by Lord Narayana Himself, to the deities, Brahman, Rudra, Indra and some sages like Narada, Sandilya and others.

Out of 108 texts of Pāñcarātra Āgama, fifty percent of literature only is available in print. The rest of literature, remains hidden in the form of manuscripts, here and there, is to be found yet.

In the survey of these texts, one major text ***VIṢṆUTATTVA-SAMHITĀ (VS)*** is found recently some years back in a manuscript form, written in grantha characters. It is still unpublished and available in the form of manuscript in several parts of South India.

The present note is prepared basing the manuscript of Government Oriental Manuscripts Library, Chennai.

VIṢṆUTATTVA-SAMHITĀ is one of the 108 texts of Pāñcarātra Āgama. This text is listed as one of the Pāñcarātra Āgama texts in Padma Samhita, Kapinjala Samhita etc. This text is divided in to four parts as Jnana, Yoga, Kriya and Carya pada-s, and in 57 seven chapters totally, in 2000 verses. This text is frequently quoted in the Visistadvaita literature, as an authority of the system.

Here Sage Sandilya speaks to Sage Devala, which he heard from Sage Narada, who had received the knowledge from Lord Narayana. Hence this text comes under the group of Rshibhāshita.

Here I would like to give an account of this text in my paper.

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Though the words Āgama Nigama, Veda, Śruti, are all synonyms, the word āgama particularly denotes a sastric composition which has come down in the form of series of instructions, handed over traditionally by the preceptor to - his disciple. These āgama-s are of three types: Śaiva, Śākta and Vaiṣṇava. The Vaiṣṇava-āgama-s are of two kinds: Vaikhānasa and Pāñcarātra. The system of Pāñcarātra is also called as mūlaveda, Sāttvataveda, ekāyanaveda, śrutivibhāvana and bhagavacchāstra.

More than 20 definitions have been given to the word Pāñcarātra in the Pāñcarātra Literature. Pāñcarātra is that which consists of five types of knowledge; which was taught in five nights; which comprises of five groups vaikhānasa, sāttvata, śikhin, ekāntin and mūlaka; which explains the daily routine worship that is divided into five parts of day called pañcakālakriyā-s ; and which is traceable of five gotra-s etc.

The validity of Pāñcarātrāgama is established by Utpalācārya (8th C. A.D.) in his Spandapradīpikā, Jayanta Bhatta (8th C. A.D.) in Nyāyamañjarī, Yāmunācārya (9th C. A.D.) in Āgamaprāmāṇya, and by Bhagavad Rāmānujacārya (11th C. A.D.) in the Utpattayasambhavādhikaraṇa (Br.Su. 2-2-8) of Śrībhāṣya, and by Vedāntadeśika (13th C. A.D.) in Pāñcarātrarakṣā. Later works like Pāñcarātra-kaṇṭhakodhāra of Vādhula Varadācārya (17th C. A.D.) and Pāñcarātrapāramya of Uttamūru Vīrarāghavācārya (20th C. A.D.) are remarkable in this context.

The āgama-s are especially meant for the worship of Lord in Temples. The worship is said of two types: svārtha-yajana and parārtha-yajana. Svārtha-yajana is that one's own worship at home, for the sake of his own benefit, and parārtha-yajana is called the temple worship, which meant for the welfare of the society. There are four famous temples in South India - Srirangam, Yaduśaila, Kancipuram and Tirumala.¹ In Tirumala Temple the Vaikhānasa procedure is in practice, and in Melkote (Yadusaila), Srirangam and Kanchipuram temples the Pāñcarātra procedure is followed. Pārameśvara Samhitā mentions that: the ratnatraya: Sāttvata, Pauṣkara and Jayākhyā Samhitā-s is being followed in the Temples of Melkote, Srirangam and Kachipuram respectively.² Both of these āgama-s Vaikhānasa and Pāñcarātra, are accepted by Bhagavad Rāmānuja and his followers. Vedāntadeśika records in his Śaraṇāgatidīpikā, the acceptance of these two groups of āgama-s Vaikhānasa and Pāñcarātra to worship the Lord.³

From Śvetāśvataropaniṣat we can learn that the Veda-s have been delivered to Caturmukha-Brahman by the Supreme.⁴ Likewise the Pāñcarātrāgama is also delivered to Brahma by Lord Nārāyaṇa. Mahābhārata has an evidence for this.⁵

¹ śrīraṅgamaṅgaḷamaṇiṃ karuṇānivāsaṃ śrīvēṅkaṭadriśikharālayakālamēgham /
śrīhastīśailaśikharōjjvalapārijātaṃ śrīśaṃ namāmi śirasā yaduśāladīpam //

² ētattantratrayōktēna vartmanā yādavācalē /
śrīraṅgē hastīśailē ca kramāt sampūjyātē hariḥ //

³ tvāṃ pāñcarātrikanayēna pṛthagvithēna vaikhānasēna ca pathā niyatādhikārāḥ /
sañjñāviśēṣanīyamēna samarcayantaḥ prītyā nayanti phalavanti dinānyamūni //

⁴ yō brahmāṇaṃ vidadhāti pūrvaṃ yō vai vēdāṃśca prahiṇōti tasmai / (śvē. u.)

⁵ pāñcarātrasya kṛtsnasya vaktā nārāyaṇaḥ svayam /
vēdāntēṣu yathā sāramuddhṛtya bhagavān hariḥ /
bhaktānukampayā vidvān sañcīkṣēpa yathāsukham //

The extent of this Pāñcarātra āgama system is one and half-crore verses.⁶ According to the tradition, these Pāñcarātrāgama texts are said as 108. Many Samhitā-s of this literature are not available at present. These are enumerated in Pādma Samhitā, Kapiñjala Samhitā and Viṣṇutantra etc. But we may get more than 225 names of the Samhitā-s, by compiling the three lists, given in the above Samhitā-s. Many of these texts may be similar with another. For example Garuḍa Samhitā may be identical with Tārksya Samhitā or Vihagendra Samhitā, or Vaihāyāsī Samhitā etc. However all these texts are divided into three groups: divya, ṛṣibhāṣita or munibhāṣita and mānuṣa. The three Samhitā-s, Sāttvata, Pauṣkara and Jayākhyā have been classified as divya or devine origin. These three are treated as Ratnatraya, i.e. jewels among Samitā-s. Íśvara Pārameśvara and Pādma are given next place to ratnatraya. Lakṣmītantra, Ahirbudhnya Samhitā and Viṣvaksena Samhitā are next to that set. All these are accepted as early Samhitā-s.

Like wise the Viṣṇutattva Samhitā also is an important text in the Pāñcarātra literature. Here Sage Śāṇḍilya speaks to Devala, which he heard from Nārada, who had received the knowledge from Lord Nārāyaṇa.⁷ (IV.2.32). So this text comes under the group of ṛṣibhāṣita. In the first chapter of the first pāda it is mentioned that: ṛṣibhiḥ samśrutā pūrvam saṃhitēyaṃ catuṣpadī (1.1.18). It's narrator Sāṇḍilya is said as a great sage of Pāñcarātra system. Íśvara Samhitā says that Sage Śāṇḍilya is an

⁶ sārādhakōṭīpramāṇēna kathitaṃ tasya viṣṇunā /
rātribhiḥ pañcabhiḥ sarvaṃ pāñcarātramataḥ smṛtam // (Mmārkaṇḍēya Samhitā)

sārādhakōṭīpramāṇam hi pāñcarātramidaṃ smṛtam / (Paraśara Samhitā)

sārādhakōṭīpramāṇēna jagrāha bhagavān vidhiḥ / (Pādma Samhitā)

nārādō'pi hi jagrāha kōṭyārdham brahmaṇō muniḥ / (Bhārgava Samhitā)

⁷ brahmann iti purā purōktaṃ brahmaṇā nāradasya ca /
samācaṣṭa munīśrēṣṭhamamātiprītimānasah // (VTS. 4.2.32)

incarnation of Conch i.e. Śaṅkha, the divine weapon of Lord Nārāyaṇa.⁸ A reference of Śāṇḍilya can be found in Parama Samhitā that the sage Śāṇḍilya has studied the system of Pāñcarātra, as he could not find the ultimate reality through the studies of Veda-s.⁹ Pārameśvara Samhitā is also another text in the form of narration between Śāṇḍilya and Sanaka. In the first chapter of Jñānapāda, it is said that Sanaka was performing penance to Lord Vāsudeva. Bhagavān appeared to him and told Sanaka to meet Śāṇḍilya, who was the master of the practice of Pañcakālaprakriyā. It is also said in the same text that Sāttvata, Pauṣkara, Jayākhya and other texts are well known to the Sage Śāṇḍilya. The study of Rahasyāmnāya and the other texts like Sāttvata, Pauṣkara, and Jayākhya, which is based on, received by Sage Śāṇḍilya from Saṅkarṣaṇa.

The subject matter of Pāñcarātra Samhitā-s is divided into four sections: jñāna, yoga, kriyā and caryā. We can find this division in the Pādmāsāṃhitā and next to that in Viṣṇutattva Samhitā. In the third chapter of fourth pada *ēṣā catuṣpadī prōktā saṃhitēyaṃ mayānagha* (IV.3.74). In the other Samhitā-s though the division is not appeared, the contents of this division are discussed commonly. Here in the Viṣṇutattva Samhitā also the names of the pāda-s are not mentioned by name, but we can find the colophons as *prathamapāde prathamō’dhyāyah, dviteyapāde, trtiyapāde, caturthapāde* etc.

Viṣṇutattva Samhitā is mentioned in the canonical lists that are given the Pādma Samhitā, Kapiñjala Samhitā and Viṣṇutantra. So we can say Viṣṇutattva Samhitā also is an early text. It has been frequently quoted in the secondary works of Pāñcarātra school and in the various works of Viśiṣṭādvaita Vedānta. Several passages of this text have been quoted in the Śaraṇāgatigadyavyākhyā of

⁸ paṇḍhāyudhāṃśāstē pañca śāṇḍilyaścaupagāyanaḥ .
mauñjāyanaḥ kauśikaśca bhāradvājaśca yōginaḥ // (īśvarasāṃhitā 21-519)

⁹ adhītā bhagavan vēdāḥ sāṅgaupāṅgāḥ savistarāḥ /
śrutāni ca mayāṅgāni vākōvākyayutāni ca //
na caitēṣu samastēṣu saṃśayēna vinā kvacit /
śrēyōmārgaṃ prapaśyāmi yanna siddhirbhaviṣyati // (paramasāṃhitā)

Periyavāccān Pillai (12th century A.D.), *Rahasyatrayasāra*, *Stotraratnabhāṣya* and *Pāñcarātrarakṣā* of Vedāntadeśika (13th century A.D.) and *Tattvadīpa* of Vādikēsari Saumyajāmātrmuni (13th century A.D.), it can be said that *Viṣṇutattva Samhitā* is not later than 12th century A.D.

Viṣṇutattva Samhitā consists of 54 chapters in four pāda-s. The first pāda consists of 7 chapters. First chapter is Śāstrāvātāra. Here Sage Devala approaches Śāṇḍilya at his hermitage on the seat of Gandhamādana mountain, enquiring about the cause of the world, means of liberation, nature of the realities, procedure of initiation of a worshipper, worship of Lord of the Universe, the characteristics of a preceptor and disciple, the nature of mantra and mudrā, and the mode of prāyaścitta etc.¹⁰

In second chapter Śāṇḍilya clears the doubts of Devala saying that: Lord Nārāyaṇa is the Supreme of the Universe. Lord Nārāyaṇa is the creator of the world and he is so compassionate by the nature of motherhood. Common people cannot identify him.¹¹ Devotion at him is the means to attain him. The bhaktiyoga is so secret and it should not be made public. It should not be uttered to the other devotees of other gods.¹² (1.2. 1-4) All the devotees of Viṣṇu are treated equal, and the devotees of

¹⁰ kinnu duḥkhaḥkaram hētuḥ kiṃ vā mōkṣaḥ kimātmakaḥ .
kāraṇaṃ tasya kiṃ prōktaṃ sattvānāmabhayaṅkaram ..
tattvāni kāni cōktāni tatprasūtiśca kīdṛśī .
kāni jātāni paśyanti hētubhēdaḥ kathaṅcana ..
sambandhaḥ kīdṛśastasya bandhahētuḥ kimātmakaḥ .
puruṣaḥ katidhaḥ prōktaḥ katidhaḥ puruṣēśvaraḥ..
trayāṇāmpi tattvānāṃ dharmasāmyaṃ ca kīdṛśam .
dīkṣā kā bhavatā prōktā pratiṣṭhā kā kathaṃ bhavēt ..
pūjanaṃ nāma kiṃ prōktaṃ saṃskārastasya kō bhavēt .
mūlamantraṃ ca mudrā ca sakalaṃ kathayasva mē ..
līṅginastatra kē prōktāḥ ācāryastatra kō bhavēt .
mayi kāruṇyamāsthāya vadasva bhagavan vibhō .. (1-1-16)

¹¹ sēśvaraṃ hi jagat sarvaṃ tēnaiva parikalpitam .
na vijānāti lōkō'yaṃ mātṛbhāvēna vatsalam ..

¹² śṛṇuṣvāvasthitō vipra yathāpṛṣṭamanukramāt .

Viṣṇu are superior among all. Others, who adore the gods other than Vāsudeva, are treated as durmatin-s, those who are digging a well for their thirst, on the bank of a river.¹³ The people, who insult the Lord, with light manner, never return from the niraya.¹⁴ (1.2 24) Third, fourth and fifth chapters deals with the bhaktiyoga. Devotion has four parts: obedience in Śrīvaiṣṇava-s, protection of one's own ritual practice, worship of Lord, and study of Pāñcarātra theory.¹⁵ (1.3 2-3) This devotion is of two kinds: kṛtrima and akṛtrima. Kṛtrima is that which commenced in the present life and akṛtrima that which follows from the previous births.¹⁶ (1.3.4)

The devotee has to take initiation to worship the idol of Lord Sādhaka's initiated body itself known as Viṣṇu. Without having initiated one should not adore, or worship or meditate the God. Otherwise he will never obtain him.¹⁷ (1.3. 11-12)

Bhakti alone is said as the means of liberation.¹⁸ (1.3. 8,9) Here many words of God, like Vāsudeva, Puruṣottama, Trivikrama, Govinda, Nārāyaṇa, Śrīdhara, Dāmodara etc. have been derived.

yasmāt prapannō dēvēśaṃ bhaktyā nārāyaṇaṃ vibhum ..
tattvānāṃ paramaṃ tattvaṃ tattvaiddbhīrudāhṛtam .
guhyāt guhyataraṃ hyētad gr̥hītasya viśeṣataḥ ..
rahasyamidamatyartham gōpanīyaṃ pratnataḥ.
dharmāṇāmuttamaṃ dharmamaśrāvyamakṛtātmanām ..
anyabhaktiprarūḍhānāmanirdēśyaṃ kathañcana . (1.2.1-4)

13

vāsudēvaṃ parityajya yō'vyaṃ dēvamupāsātē .
uṣītō jāhnavīteyō kūpaṃ khanati durmatīḥ ..

14

yassāmānyaprabhāvēna manyatē puruṣōttamam .
avamānēna tēnaiva narakāṇa nivartatē .. (1.2.24)

15

caturaṅgā bhavēdbhaktiḥ yasya dēvassa jāyatē .
vēṣṇavēṣu ca viśvāsaḥ svānuṣṭhānābhīrakṣaṇam ..
pūjanaṃ dēvadēvasya pāñcarātrābhīṣēvaṇam . (1.3. 2-3)

16

kṛtrimā.kṛtrimā bhaktiḥ dvividhā parikīrtitā .
anuṣṭhānagatā pūrvā janmāntarakṛtā parā .. (1.3.4)

17

nāviṣṇuḥ kīrtayēdviṣṇuṃ nāviṣṇurviṣṇumarcayēt .
tasya dīkṣātanurjñēyā dvitīyā viṣṇusañjñitā .

18

bhaktyaiva labhatē dēvō bhaktyaiva sukhamedhatē .

He is called as Vāsudeva, because he dwells in the entire universe, and as he is capable of dwelling everywhere. He is called as Puruṣottama, because he is omni-scient among the knowers. He is called as Nārāyaṇa, because he is abode of Universe, and restores Universe in him. All such qualities have been explained to meditate, at the time of worship.¹⁹ (1.3. 23-32)

In sixth chapter, the nature of the realities vyakta, avyakta, and puruṣa are explained. Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha, the Vyūha-s are explained as the levels of the progress of the creation.

Seventh chapter explains the order of creation of the world. How the ūrdhva-loka-s and atholoka-s have been created and how jiva takes birth, and his gradual development as a child in the, womb of his mother, during nine months. Here the jñāna-pāda has been completed.

19

bhaktiā sampadamāpnōti bhaktiavāsō na jāyatē ..
saṁsairasindhau sambhrāntō vyādhitaḥ krōdhapīḍitaḥ .
viṣṇunāvaṁ samāruhya muktitīraṁ vrajēnnaraḥ .. (1.3. 8-9)
vāsitaṁ vāsudēvēna jagaddaivatadaivatam .
vasanēna ca bhūtēṣu vāsudēvassa ucyatē .. vastuṁ sarvatra yaśśakyō vāsudēvassa ucyatē .
yasya svabhāvāt saṁvītaṁ puruṣēṣu gataśramaḥ ..
puruṣōttamasāñjñāsmīn vartatē tannimittataḥ .
nāramambhōruhaṁ prōktaṁ lōkabījaṁ sisṛkṣayā ..
nārāṇāmayanō yastu sa tasyāpyayanō'pi vā
tasmāt sthitikaraṁ dēvamāhurnārāyaṇātmaṁ ..
narāścākṣussamuddiṣṭā hṛdayaṁ vā śirō'pi vā
ayanaṁ lakṣaṇānudhyā tēna nārāyaṇaḥ smṛtaḥ ..
trivikramastripādukaḥ sthūlasūkṣmaparātmakaḥ ..
gōbhīrēva yatō vēdyō gōvīndassa udāhṛtaḥ ..
dāmāni lōkanāmāni tāni yasyōdarāntarē .
tēna dāmōdarō dēvaḥ śradharastatsamāśrayāt ..
ṛṣibhīrṇayogēna nāmānyētāni suvrata .
kalpitāni yadarthajñāniḥ guṇasaṁsmaraṇāya ca .
jagadadhyakṣamīśānaṁ sākṣibhūtaṁ param prabhum .
yē namanti kṛtātmānaḥ tēṣāṁ janmaṇaḥ phalam .. (1.3. 23-32)

Yoga pāda consists of six chapters. The first chapter deals with the nature of, tattvatraya - cit, acit and Īśvara. Second to fifth four chapters deal with aṣṭāṅgayoga. Here yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇa, jñāna and samādhi, the eight parts of yoga have been discussed elaborately, including their definitions. Here the relation between atman and paramātman is said as sva-svāmi-bhāva.²⁰ (2.4.24) The last chapter explains the upadeśa or jñānadīkṣā to a sādḥaka.

The third, caryā-pāda consists of five chapters, dealing with the worship of an idol. Here the first chapter named as mantrakoṣa. The construction of a mantra, and its parts : varṇa, bindu, nāda, kalā, bija and jāti have been defined and discussed. A mantra is said to be made of all these parts for worship. The next chapter is named as karmayoga. Karma that which causes bhakti is of three types: sādḥāraṇa, ātmasamskāra and bimbārcana. Third chapter deals with the abhiṣeka. The procedure of bath of an idol is explained here. Next chapter pratiṣṭhāvidhi. Pratiṣṭhā is defined here as a samskāra of an idol and its seat.²¹ The last chapter of kriyāpāda explains the procedure of worship. Having completed karanyāsa, aṅganyāsa and dehanyāsa the idol is to be worshipped with ṣoḍaśopacāra-s, arghya, pādya etc.

The last pāda consists of 36 chapters, dealing with the procedure of utsava-s, through out year. Nityotsava-s, kāmyotsava-s and vārṣikotsava-s. 1-3 chapters explain pūjāvidhi, 4-5 chapters explain agnikārya, sixth chapter naivedya and its varieties, 7-9 chapters dealing with the particular time of worship, the selection and the definition of ācārya, and the conditions and relaxation of āśauca for the initiated ācārya-s. During the festival time, the performer or ācārya win never have āśauca at the death of their relatives.²² (11-14)

²⁰ svatvamātmani sañjātaṃ svāmitvaṃ brahmaṇi sthitam .
ubhayōrēṣa sambandhō na parō'bhimatō mama .. (2.4.24)

²¹ pratiṣṭhā nāma saṃskāraḥ pratimā-pīṭhayōḥ punaḥ .

²² ṛtvijāṃ dīkṣitānāṃ tu yatīnāṃ brahmacāriṇāṃ .
āśaucaṃ na bhavēt kintu maraṇē snamācarēt ..
aṅkurārpaṇamārabhya yāvattīrthādhivāsanam .

10th chapter deals with the installation of Viṣṇvakṣena. 11th chapter speaks about ṣoḍaśa-nyāsa-vidhi in worship. The praise, definition and construction of a mantra, also said here. Mantra is that which protects the knowledge. All the activities become fruitful if commenced with mantra. The deity will be deposited in an object for the worship, and disposed after the worship by the mantra only.²³ The construction of ratha - chariot is said in the 12th chapter. 13th chapter ankurārpaṇa. 14-39 chapters explain the varieties and the time of Utsava. The utsava is six types: śāntika, pauṣṭhika, jayada, śatrunāśaka, adbhuta and sarvakāma.²⁴ Again it is classified into three types: uttama, madhyama and adhama. The uttama-utsava is that which commenced by dhvajārohaṇa. Madhyama-utsava is that commenced by bheritāḍana and adhama-utsava is that commenced by aṅkurārpaṇa.²⁵ The timings of these utsava are said like this :

vasantē śāntikaṃ prōktaṃ grīṣmē pauṣṭikamēva ca .

āśaucaṃ sambhavēnmadhyē dīkṣitasya na vidyatē ..
dhvajārōhaṇamārabhya yāvattīrthāvasānakam .
yāgārthaṃ dīkṣitasyaiva sūtaṃ prōtaṃ na hi ..
bhērītāḍanamārabhya yāvatpuṣpāvasānakam .
prētādisambhavēnmadhyē ācāryasya na vidyatē .. (4.6.11-14)

²³ trāyatē yaṃ manōjñānaṃ tasmānmantramiti smṛtaṃ .
mantrapūrvāḥ kriyāḥ sarvāḥ sādhayanti sthitaṃ phalam ..
mantrairākṛṣyatē dēvō mantrairēva viśṛjyatē .
mantramūlamidaṃ sarvaṃ jagat sthāvarajaṅgamam ..
praṇavaṃ tu paraṃ bījaṃ mantrāṇāṃ vidhikaṃ smṛtaṃ .
bījāt parō namaskāra iti sarvatra niścitam ..
namaskāraparaṃ viddhi parāyēti paraṃ tathā .
tasmāt sarvatra nāma syādātmaśabdēna saṃyutaḥ ..
caturthyantaparaṃ tu tadbrahma ityētanmantralakṣaṇam .

²⁴ śāntikaṃ pauṣṭhikaṃ caiva jayadaṃ śatrunāśanam .
adbhutaṃ sarvakāmaṃ ca ṣaḍvidhaṃ maha ucyatē ..
²⁵ utsavaṃ trividhaṃ prōktaṃ uttamādhama madhyamam .
uttamaṃ dhvajapūrvam tu bhērīpūrvam tu madhyamam .
adhamaṃ cāṅkuram pūrvam trividhaṃ cōtsavaṃ bhavēt .

prāvṛṭ jayadam caiva śāradē śatrunāśanam .

hēmantē cādbhutam caiva śīśirē sarvakāmadam ..

Again utsava is divided into three groups : nitya, nimittika and kāmya. Nitya is that being performed every year, naimittika is that being performed at the end of pratiṣṭhā, and kāmya is that being performed with desire.²⁶ 19-23 chapters dealing with the importance of dhvajadaṇḍa and its measurement. 28 types of wood materials that being used for making dhvaja are described. The five parts of dhvajadaṇḍa : janma, jagati, kumuda, pattika and vardhamāna are explained here. 24th chapter also deals with the conditions and benefits of the festivals. A one day's festival is called Brāhma, 3 days' festival is called Śaiva, 5 days' festival is called aindra, 7 days' festival is called āṛṣa, and 9 days' festival is called Vaiṣṇava. Vaiṣṇava utsava is best among all. No festival other deity's should be done, during the festival of Viṣṇu.²⁷

More than 15 manuscripts of this text Viṣṇutattva Samhitā, are available in the Manuscripts Libraries of Madras, Mysore, Baroda. Present description is based on the Madras manuscript. This text desires an edition for the value of its contents.

26

nityam naimittikam kāmyam trividham parikīrtitam .
varṣe varṣe kṛtam yattu nityamētat prakīrtitam .
naimittikam pratiṣṭhāntē kāmyam svēcchānusārataḥ .. (19-23)

27

ēkāhamutsavam brāhmaṁ tryaṁ śēvamucyate.
pañcāhamaindrakam viddhi saptāhamārṣakam bhavēt ..
navāhādīni sarvāṇi vaiṣṇavam paricakṣatē .
brāhmaṁ vai brahmavṛddhiḥ syāt syācchaivam rōganāśakam ..
aindram durbhikṣanāśam syāt rājñō vardhanamārṣakam .
vaiṣṇavam sarvaśāntyartham utsavē pañcadhā phalam ..
saumyasya viṣṇudēvasya pravṛttē cōtsavē yadā
anyadēvōtsavam tatra na kuryāditi niścayaḥ ..